# THE PACIFIC

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Pac Theo Sem
Reading Room

### A PRAYER.

Send down thy truth, O God!
Too long the shadows frown,
Too long the darkened way we've trod:
Thy truth, O Lord, send down!

Send down thy Spirit free,
Till wilderness and town
One temple for thy worship be:
Thy Spirit, oh, send down!

Send down thy love, thy life,
Our lesser lives to crown,
And cleanse them of their hate and strife:
Thy living love send down!

—Edward Rowland Sill.

# THE PACIFIC

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W. W. FERRIER - - - - - - - Editor

2716 Hillegass Ave., Berkeley


## AN ARRESTING FEATURE OF AMERICAN RELIGIOUS LIFE.

Since his return to London the Rev. R. J. Campbell has been quoted as saying that one of the most arresting features of religious life in this country is the growth of the Roman Catholic Church, both in numbers and in influence, in the face of what the report says he termed "the retrogression or stagnation of the Protestant churches."

He had inquired, so runs the story in the British Congregationalist, the reason of this amongst Catholics as well as amongst Protestants, and a view expressed by a Roman Catholic clergyman appeared to him to be the correct one:

"In a materialistic age like this and in a materialistic country like ours, when men weary of the satisfaction of the world, and when they do turn their thoughts towards religion, they crave for the mystical note, and Protestantism has not got it. It appears to be too busy over other affairs, and has too little of the touch of the supernatural."

This same clergyman told Mr. Campbell that he had read his Christmas morning sermon. "Let me tell you," he said, "that you are no Protestant. You never were. You are a Catholic through and through." "So I am," added Mr. Campbell, "but in a sense other than that which he meant."

Press dispatches from London, under date of March 2, report Mr. Campbell as having said at his lecture that week on "Impressions of America," that the social question is more serious in this country than in England, "because the division between capital and labor is wider and much more bitter than in England." Mr. Campbell is quoted as having said: "The situation is highly combustible. The people are being driven by the sheer logic of the situation and by the rapidly increasing cost of living to demand state control of the necessities of life. Therefore the indications are, in my opinion, that state control will come sooner in America than in Great Britain."

What Mr. Campbell considers his work and his duty to be is contained in the following statement to the City Temple people at a recent service: "God gave me my vocation, and while strength remains to me I will endeavor faithfully to fulfill it. No church will ever draw me from the City Temple. I don't think I could bear it. If ever you and I part company with one another it will be from other reasons than that."

With reference to one of the great fields of opportunity in this country he said, when speaking of the eagerness and enthusiasm of the college and university students in this country: "I cannot conceive any greater opportun in that continent than the opportunity that lies before those wise enough to lay hold of that mass of eager, powerful young life."

Showing the trend of thought and the drift of things in the United States is the statement by Mr. Campbell that he came to this country to preach and to do nothing else, but found soon that he "was reckoning without his host:" "They wanted to hear about our legislative program and its objects; particularly they wished to hear something about David Lloyd-George. I have told Lloyd-George that he was a positive nuisance to me during the whole of my tour."

## GOD KINDER THAN THE CHURCH IS!

The announcement of the resignation of the pastor of the First "Christian" Church of Alameda does not come to us as a surprise; nor is it surprising that it was accompanied by those of several of the prominent church officials. Several weeks ago Mr. Perkins, the pastor, took an advanced position on baptism in a sermon on that subject. He did not ask the church to vote on the question of receiving the unimmersed to membership; but he did say very sensibly at that time:

"The 'Christian' church originally was a movement protesting against the church at large being split into warring denominations each bent on having its own creed prevail. We have said that our mission to the world is that of religious pacificator. Alas! The years are many. We have become a denomination ourselves, adding one more to the confusion. And right at this time, with practically all other denominations favoring and practicing union we are all but left out because we are close immersionists.

"Our immersion dogma is a stumbling block to comity. In this country there are about five million who practise it. But there about fifteen million who do not practise it. What clear-thinking person will say that those fifteen million are not in fellowship with Christ? So if we do not accept them into our own fellowship, accepting their baptism as valid, we make our fellowship above that of Christ's. There is no other conclusion.

"We allow the unimmersed of other churches to break bread with us at communion. We hold open communion and close immersion. We thus make baptism greater than the Lord's supper. We have exalted unduly the letter and, at the same time, lowered the tone of the most spiritually significant ordinance of Christianity—the communion.

"Think how low a motive it is for one of our preachers to immerse one from another denomination just to meet the demands of immersion dogmatists. This is not baptism; it is simply getting wet. Some of our ministers are rebaptizing people who have frankly stated that they deemed their former baptism valid but will submit, perforce, just because the denomination demands it. Your own minister will never consent to immersing one who comes from another church unless that one believes his former baptism was not valid. Your present minister would rather risk your displeasure by advocating the admission of the unimmersed than to simply go through a form to keep peace in the congregation."

These remarks aroused a feeling of opposition, and rather than remain as pastor of a divided church Mr. Perkins resigned, although it is probable that a majority of the members would have supported him in his position on baptism if he had allowed the question to come to a vote.

At this writing we do not know what the outcome will be, whether another "Christian" church in Alameda or the going of the minister to some other denomination, the taking of work elsewhere, and the entrance of many of the members into other Alameda churches organized on broader foundations.

If another "Christian" church should be organized in Alameda, and on the broader basis of receiving the unimmersed by letter, then would come the question of fellowship on the part of the churches determined that no such innovation shall be allowed.

We are reminded of an incident in the history of missions in Japan. Protestant missions in that country were preceded by Roman Catholic missions. But when the country was opened up to mission work as it was about a half a century ago only small traces of this early work were found. There were no foreign priests or missionaries found there then. They were almost entirely ignorant of Christianity. A few there were who worshipped the picture of the Christian's God. But hardly anything except the name survived. Investigations showed, however, that the rite of baptism had been transmitted from generation to generation in certain communities, being administered by the patriarch of each people who handed down to his successor the secret formula. After much persuasion one of these patriarchs was induced to confide to a French priest the formula which he had long been using in administering the rite, and it was found to have been corrupted. Instead of being in the name of the blessed trinity, it was in the name of the Holy Jerusalem. In this way generations had been baptized. When a student of missions in Japan asked him, "Will your church recognize such baptism as valid?" the priest replied, "Ah, no; the church must have its rules; but, then, God is a great deal kinder than the church is."

When we think of all the ramifications of this question of baptism now agitating "Christian" and Baptist churches, and especially of the attitude taken by some of the leaders not long ago, in effect that it would be better that converts be left in danger of lapsing again into pagan practices rather than that the unimmersed should be received even by letter, we cannot escape from the thought that God is often a great deal kinder than the church is.

We cannot help thinking that, no matter what the ancient mode of baptism, Jesus would have broken away from such insistence today. In this day no pious Israelite would commence a meal without having gone through with the purification formula. But Jesus did. When the Pharisees marveled at this, he rebuked them, showing as in so many ways that it is the spirit and not the letter that is important.

The length to which the zeealous Israelite went in those days is shown by a story in the Mishna which tells us that when the Rabbi Akibah was in prison, he was allowed only a very limited quantity of water. One day his jailer, considering that he still had too much, so remarked, and poured away half of it. Now, on this day Rabbi Joshua came into the prison after the jailer, and Rabbi Akibah said to him, "Give me water to wash my hands." And Rabbi Joshua said, "There is scarcely enough left for thee to drink, and how wilt thou wash thy hands? Rabbi Akibah replied: "I would rather die of thirst than transgress the commandment about washing of hands."

But Jesus transgressed it. Today we believe that the Spirit which he left in the world when he ascended to the Father is pleading with those people who make so much of the form or mode of baptism to cease that insistence.

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## "AN ENLARGER OF THE EMPIRE."

This is the title of the highest honor that the German emperor can bestow, and it is rarely given. We are reminded of it as we lay down the "Reminiscences" of James B. Angell. There have been, without exception, some able men in the presidential chair at Washington for a long series of years; but we find their equals at the head of several of our larger universities. The most attractive personality of them all, in the judgment of many, has recently been prevailed upon to give us some reminiscences of his varied and honored career. A more simple, modest, self-revealing narrative could not have been written. It is a book that any father would delight to see in his son's hand, for it cannot fail to inspire with the highest ideals. It is a life so natural that we are forced to ask, why is it so extraordinary? It is a life, too, that is an achievement; and this little book gives us a glimpse of what has been called "the educative process,"

President Angell was fortunate in his parentage. He came up from the common people. His father was a plain farmer in a little town near Providence, where were many "Angells," but, with this exception, men unknown to fame. As his father's spacious house was situated on the main turnpike road it was opened as a tavern, where many travelers were entertained. Here the observant boy first began his observation of the great world, which has been his study ever since. In the field he early learned what a day of hard labor meant, and he has always been in close sympathy with the laboring man even when he was called to stand before kings and counsellors.

In those days of simple methods he had some of the best of instructors. If education is indeed "the choice by another's hand" of the books we are to study and the influences that are to prevail in our mind and heart, the mature man has nothing to complain of the first steps he was led to take in the great school of life. Early there was an answering choice on the part of the boy and the awakening of the love of knowledge. He had a warm affection and a profound reverence for his teachers, and this faculty of admiration has grown with his growth, contributing not a little to the large place he has held in the hearts of his cotemporaries. The seven men who composed the faculty of Brown university in the later forties were all great men in his estimation. Always, he was ready to acknowledge his indebtedness to President Wayland. "I have met not a few of the men whom the world has called great; but I have seldom met a man who so impressed me with the weight of his personality as did Dr. Wayland." When he sat a young man in the editorial chair he had a contempt for none but drew out the best from the many characters who passed before him. "I milked every cow that came into my enclosure."

A young man of good abilities, in those days, if he was religiously inclined, was naturally drawn towards the ministry—especially if he had been in close touch with such a man as President Wayland. And now comes young Angell's first bitter disappointment. The condition of his throat

compelled him to renounce his chosen calling; and for the moment, as in the case of so many who afterwards achieved success, he was greatly dispirited. There was for him no opening to any honorable calling in life. But he was quick to accept what was soon at hand, and he became a successful civil engineer in the public office of Boston. Then, with a friend, an invalid like himself, he made a trip on horseback through the Southern states. His narrative here has the charm of genius. He was quick to observe the best side of slavery, and the worst. It required some self-restraint for two Northern young men to travel through communities which just then were fired with prejudice and the mania of secession. Then followed a European trip, and the young mind of the student found intense delight in the wonderful revelation of Art and opened to it on every side. It was the discovery of a new world, and subsequent visits could not equal the enthusiasm of those early days.

On his return to America he accepted the chair of Modern Languages in Providence. Fresh from his studies in Europe he threw into his new department all his natural enthusiasm and succeeded in inspiring his pupils with an intense interest in the politics and history of Modern Europe.

For a little time he succeeded Senator Anthony as editor of the "Providence Journal"—a most responsible post for so young a man at the most critical time in the nation's history. But, as always, he was master of the situation. Here was just the experience he needed for his ever widening sphere of activity. He came into intimate contact with influential men, and was a force in the larger political life of those days that were ushering in the inevitable conflict so close at hand.

But his heart was still in the university, and he did not hesitate to accept an urgent invitation to Burlington, Vermont, to be the head of an important university, but just then laboring under depressing limitations. He became one of the most honored and best known citizens of that state, enthused the old school with new life and hope, and did not leave it until it was placed upon a secure endowment.

But all this was only a step in the ascent to his long life work at the head of the University of Michigan. These reminiscences give us but too meagre an account of the advance and enlargement in the methods of higher education that President Angell and other noted cotemporaries were enabled to achieve within a comparatively brief period. He is lavish in his praises of the high character of his faculty, but, with characteristic modesty, has little to say of himself. All this will be the work of his future biographer. Here, however, we have the touches of an artist's hand.

But more space is given us for the portraiture of the minister plenipotentiary. It has been sometimes asked whether President Wilson is not stepping down from his former high office in entering the uncertain and compromising contentions of public life. A profound student like Kant may be a vastly more influential as a teacher than a whole army of political actors. Pasteur, from his laboratory, was able to pay the war indemnity of the whole French nation. To think is to act; and with all our eulogies for the great workers we have to give the meed to the smaller number of thinkers. The brain is given its place apart from and above the hand. But the two need not be always separated. A really profound and original thinker must, as Plato declared long ago, at times come out of his den and rule the multitude, however averse they may be to the light of the sun. Again and again the summons came to President Angell to leave his academic halls and engage in the difficult activities of diplomacy. Twice as Embassador, and as many times as commissioner, he was able by rare tact and his commanding ability, to arrange treaties, satisfactory to both nations, with the cautious emperor of China and the astute commissioners of England.

With all his complaisance, native and acquired, he was a man of absolute integrity; and here lies his real greatness. When still hardly more than a boy, and occupying the editorial chair of an influential journal, at a time when Rhode Island was divided by bitter factions, he was approached by representatives of the influential Sprague party. "Could the paper be bought?" "He did not own it; but he had no doubt that like other property it might be purchased for a sufficient consideration." Soon it appeared that the aim was to buy him along with the paper. Holding his quill-pen in his hand he said at once and decidedly, "As I have said, I presume you may buy the Journal; but the Spragues have not money enough to buy this pen."

This is not a book to be reproduced. No one can read it through but must admit, as we said in the beginning, "Here is an Enlarger of the Republic"—not an imperialist, in a bad sense; not a narrow provincial that cannot look out and grasp something of the grand world movements among the nations—nations we are just beginning to understand and appreciate; but one, who, beneath all these surface movements, could discern the advancement of his Redeemer's kingdom on the earth.

I cannot close this article without alluding to the refined humor of the man and scholar, which added so much to his attractiveness. Any one that heard him in an after-dinner speech will never forget him, or, perhaps, recall his equal. At the 250th anniversary of Harvard University he was called upon at the banquet to represent the Western Universities. He modestly admitted our immaturity and that we were as yet following at a long distance the great mother institution. But in some particulars we were approaching nearer. When a merchant of Boston dies, it had come to be disgraceful if he does not leave a handsome legacy to Harvard. "But out West we mean, not only to insist upon this bequest, but if he fails us"—it was a time of heated discussion as to the future state—we won't allow him a second probation."

E. E. P. A.

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## "HOW ARE YOU?"

The Oakland Tribune, one of the most enterprising of evening daily newspapers, gives its readers each Saturday evening what it entitles "a short sermon for busy readers." Last Saturday the Rev. Burton M. Palmer gave one under the caption "How Are You?" Referring to the fact that nearly everyone who would read it had been greeted that way that day, and to the many familiar answers, he passed to the spiritual aspect as follows:

"How are you?" What shall the answer be? Remember what you are. A regal spirit, akin to all the great ones that have ever lived. With the ability to enjoy and sometime to match the achievement of them all. Latent in you is the poetry of David, the courage of Joshua, the wisdom of Moses, the art of Raphael, the music of Mozart, the inspiration of Paul, the vision of John.

You are immortal. This old, hard earth is not. This planetary system shall yet be rolled together as a scroll and as an old garment it shall be cast aside. But your soul is not meant to be. It shall live when this has perished.

You have been redeemed, if you have accepted Christ's redemption.

Divinity himself has been willing to suffer for you, because he saw, as you did not, the worth of a soul.

Oh, friend, high born, related to all the saints and sages that have ever lived, yourself immortal, possessed of life eternal, redeemed by God's dear love, how are you as another Sabbath approaches?

And will you answer me, "I am rheumatic" or "I am dyspeptic?"

As well tell me that your coat is torn or your shoe-string has broken. It is too bad. Fix it. But, dear friend, how are YOU? That's the important question. Is the soul prospering? Are you growing nearer to God? Has the week seen any progress of your character toward what God desires of you?

I believe we emphasize all too much the flesh we wear, and think too little of the souls we are. We speak as though that body were our chief self, when it is not.

You are an immortal spirit. How are you? Growing, dwarfing, standing still? Stop and think of it, and make sure that your spirit is well. And when you speak of yourself to other people, do give your spirit a chance to be heard from at least as often as your stomach or your liver or your lungs.

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## SOME THOUGHTS ON PRESENT-DAY MOVEMENTS AND PROBLEMS.

### A Paper Read by the Editor of The Pacific at the Monday Meeting of the Ministers of San Francisco and Vicinity.

No one who is familiar with the history of our country and with current events can with good reason deny that we are facing one of the most critical periods in our career as a people. Prof. John Graham Brooks, the eminent sociologist and economist, contributed to the Boston Transcript recently an article entitled "The Shadow of Anarchy." In it was considered the program of the Industrial Workers of the World, an organization as hostile to labor unionism as it is to capitalism, and opposed apparently to every form of socialism which commits itself to changes secured through recognized political agencies.

The Industrial Workers of the World represent an Americanized syndicalism.

Syndicalism appeared in France about sixteen years ago as a protest against those socialists who recognized only orderly and parliamentary methods of reform. That course was too tedious and ineffective according to their judgment; and so, Syndicalism was brought into existence, which aims to organize the workingmen by industries—all the men of one industry in one union, subject to one control, so that at a moment's notice a blow can be struck that will paralyze that industry. More comprehensively even than this: the ultimate thing is to bring all industrial workers into one inclusive union, and so when need be by a general strike render capital helpless.

Prof. Brooks says that he asked an agitator in San Francisco if he thought the general mass of the workers was prepared at any moment to step in and manage the business world—finance, transportation, factories, and all the rest. The man replied: "Yes, we are doing the real work now; only we get one-seventh of what we produce. We propose to have seven-sevenths. This assumption that labor is now equipped to take over the management of our industrial system reveals what Prof. Brooks calls the essential insanity of the I. W. W., as it now expresses itself in the United States. "Paralysis," he declares is the fitting word for it. "But the disease would include the laborers first of all. They do not trust to the more disciplined part of labor, but include the entire unweeded mass—tramp and all. Haywood of Cripple Creek fame, and now an agitator at Lawrence, Massachusetts, insists on the inclusion of tramp and gutter-bird, declaring that he is as good as the eight-dollar-a-day man.

The lawlessness of the I. W. W. methods is evidenced by the order in the railroad strike in France: Refrain from all violence, but shift directing cards on the cars. And so freight turned up hundreds of miles from its destination, and almost inextricable was the confusion. The bakers, in another strike, voted against violence, but to put castor oil in the bread.

Just last week the I. W. W. threat was to rush several thousand men to San Diego so as to overthrow an ordinance which forbids anarchistic street harangues. And last year hundreds were started as crusaders to Fresno, with similar aim. The law-abiding citizens of San Diego, so as to stem the proposed influx, let rumors of a vigilance committee go abroad.

Turning now to the strike in the textile mills at Lawrence, Massachusetts (into the merits or demerits of the contention I do not enter, not having sufficient information) we find as one of the leaders Haywood, who, although a prominent member of the Socialist party, is far removed from that gradual conquest of the state which political Socialists advocate, and is classed by the sane writers who have told the story of the strike in The Outlook as approaching very nearly the ideal of the revolutionary syndicalists of France and Italy. Haywood regards trade agreements as of the devil, because they recognize the employing classes instead of warring outright against them. He is opposed to sliding scales, profit sharing, welfare work, arbitration, conciliation, compromise—in brief, to anything and everything that might weaken the revolutionary force of the workers. Haywood doesn't care a straw for the closed shop or the official recognition of the union. He doesn't believe in recognizing or treating with the employer, but aims in a revolutionary manner to get rid of the employer.

Ettor, another Lawrence strike leader, like Haywood, an outsider, is a national organizer for the I. W. W. He is an American syndicalist, as radical and as revolutionary as Haywood.

It is safe to predict considerable increase in strength for the Industrial Workers of the World in the near future. Labor union men have come to realize that organized as labor now is it cannot accomplish what many wish to accomplish. Here and there, with the hope that their aims might be furthered, they have united with the socialist party. And in large numbers they stand ready to make any alliance and enter any movement which will tend to make them invincible in the conflicts with employers.

There is a wide-spread feeling among even these workingmen who do not call themselves Socialists that capital is not entitled to anything,—that labor should have all. It is of the nature of Proudhon's old idea that property is robbery. Even with those who do not want all, there is the feeling that capital everywhere is getting far more than its share, and that every man who has accumulated considerable is a thief and a robber. Many of the newspapers and magazines and the petty politicians, are cultivating this feeling.

Having in mind the public servant, Colonel Roosevelt said in the Greek Theater lectures in Berkeley last year: "If you attack enough honest men with sufficient violence you finally utterly confuse the public mind; you make the average decent citizen wholly unable to tell the true attack from the false, the honest public servant from the dishonest public servant; and in the end you get him to believe that the white men are not white and that the black men are not black; but that they are all gray, and that it does not make much difference which of them you support."

Such a feeling, said Mr. Roosevelt, is absolutely fatal to good citizenship. "If you once get the public so thoroughly confused and disheartened and skeptical that on the one hand it does not believe that any man is good, and on the other hand tends to excuse every bad man on the ground—'Oh, well, I guess he's no worse than the rest; they are all pretty bad—if you once get the public in such a frame of mind, you have done more than can be done in any other way towards ruining our citizenship, towards ruining popular and governmental honesty and efficiency."

So incensed at this muck-raking did Roosevelt show

himself at that time that he expressed the hope that the people would, ere long, so legislate that the man who thus poisoned the minds would be stamped as a scoundrel and as thoroughly reprehensible as the man who poisons their bodies—and both be put where they belong. He was speaking, I said, concerning the muck-raking as to public servants. He might have said something quite similar concerning the poisoning of the minds of the workingmen as to capitalists and employers, many of whom we have reason to believe are struggling hard, in difficult situations, and anxious to deal humanely and justly. Too many of our people make haste, every time labor and capital get into conflict, to let their feelings for the hard conditions of the workingman govern them to the exclusion of the hard road the employer is traveling. After the earthquake and fire in San Francisco, when unreasonable demands were made as to wages by workingmen, and for material by the capitalists, who had a cinch on the public for a time, men acquiesced and turned and recouped themselves out of the other fellow. But that can't be done at all times and everywhere. There isn't always for everyone another fellow.

Some one has said that if the people would only pay a little more a yard for the goods manufactured at Lawrence, Massachusetts, the factories could at once settle the wage question and end the strike. But suppose several other industries want a similar course taken, where would the purchasing public, who could get no advance in wages, find itself financially? Where would many a family struggling to make ends meet come out then?

It seems to me that the time has come for the people to let up somewhat on the outcries that have swept over the land of late, and use the means at hand to remedy whatever evils there may really be. It is not apparent, for example, that the Southern Pacific Company is in the saddle in politics any more, as it once was, and is shaping things to its own selfish ends. Yet, almost every week I find articles in our papers working to inflame the minds of the people against that corporation.

We have our railroad commission now to supplement the work of the Inter-State Commerce Commission. They ought to be thought sufficient to handle the railroads, and petty politicians should cease their barking.

All in all the railroads of this country are not having a soft snap financially. The Chicago, Milwaukee and St. Paul had to cut its dividend from seven per cent to five last year.

The railroads of this country are not capitalized for nearly so much as are those of England and Germany and France. Figures per mile: Great Britain, $275,040; Germany, $109,788; France, $169,806; United States, $58,000; Austria, $112,876; Russia, $80,985; Belgium, $169,806. This difference can be explained only in part by greater expense in construction.

Of the American railway system in general it may be said further that it does twice as much work at rates from one-half to one-third what the European rates are, and pays wages from two to five times as much as are paid by European roads.

In 1909 the average rate for handling a ton of freight 100 miles in the United States was 75.4 cents. Statistics for 1908 show that it was $2.33 in Great Britain; in Germany, $1.42.

As to corporations in general, grant it, that not a few are over-capitalized. Let the past go, if it cannot be remedied lawfully, and look to the future!

Governor Marshall of Indiana stated not long ago to the people of his state what is the duty of every state with respect to corporate laws.

"For twenty years or more," said Marshall, "people have been talking against watered stock and bonds, and have been vainly casting about for some press with which to squeeze out the water. Meantime the laws have remained as they were, and new corporations have constantly been formed in which there are a maximum of water and a minimum of money. I recommend that you revise the corporation laws of Indiana so that no corporation can issue a dollars worth of stock without a dollar in money or a dollar's worth of property going into the corporation. And I recommend that all transportation lines be prevented from issuing bonds without the consent of the State Railroad Commission first being obtained by showing that the funds raised from the issue are to be actually used for corporate purposes, and that the sale of such bonds for less than ninety-five cents on the dollar be forbidden."

I was pained to see in The Outlook recently the assertion that the people of the country had come to regard President Taft as being more interested in the machinery of government than in human welfare, and that he failed to give assurance that he is in harmony with the thought that when human rights clash with property rights, human rights should prevail. I see no justification for this feeling. Nor for the feeling that many of our public men are tools of some of the special interests.

A Cincinnati correspondent of the New York Post wrote a few weeks ago: "Those who think Gov. Harmon a tool of special interests had better watch his Tax Commission. If too far away for that, they can get details from the Baltimore & Ohio Railroad, long powerful in state politics, which had its assessment raised from $82,000,000 to $500,000,000. The same fate befell the Pennsylvania, Big Four, Cincinnati, Hamilton & Dayton (the Governor's old railroad,) and the local utility companies. The Cincinnati Traction Company was valued at $18,000,000. When its attorney protested that it was worth but seven mililon, the Commission asked, "Why has your company never before paid taxes on more than four million?" In general, the valuations of large corporations were raised three and four fold, not one escaping."

The facts are that there are men in large numbers who, like Gov. Harmon, are quite ready to strike hard blows for the remedying of abuses and evils whenever there is need and chance for success. Such men are real statesmen, not petty politicians or demagogues—or well-meaning visionaries. And it will be a sad day for the nation when it is no longer willing to be so guided.

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Among the things increasingly urged as a panacea for the afflictions in the world of industry is Socialism. Exactly what the Socialist program is has not yet emerged. Socialists are divided among themselves. Spargo says: "Under Socialism the state would own and control only those things which could not be owned and controlled by individuals without giving them an undue advantage over the community by enabling them to extract profit from the labor of others."

One might think from that definition that something was to be left to the individual. But when we read the following from Spargo we know that what little there would be left would be neglible: "There is one thing the workers can never do: they cannot get wages equal to the full value of their product, except by destroying capitalism."

It may be that the destruction of the capitalistic system would cure the evils in the industrial world—would do this and not introduce others. But not a very large number of people think so as yet. In the judgment of some of the best thinkers and men thoroughly humane, the most satisfactory outcome lies along the line of a limited municipal and governmental ownership, the supervision and control of other great corporations so as to prevent extortion, and the introduction largely of profit sharing arrangements. Some of the "big interests" that have been great sinners in the past are admitting now that state and national supervision is necessary.

There are not a few co-operative undertakings in which working people might engage today if they would. But generally they don't wish to risk the little capital that is necessary. They want somebody else to do that—take the risk; and then many of them, not all of course—not even a majority as yet—join in the cry against profit wrung out of the hard-working and needy. Two hundred families in a certain section of Los Angeles are moving in the right direction and are banding together to own and operate a grocery. Rochdale co-operative stores are no new thing. Success has marked many of them. And there is reason for the belief that the string of stores being established by railroad men in some eastern towns and cities will succeed.

Instead of denouncing the manufacturer, let a thousand dissatisfied operatives get together and be themselves manufacturers. They would then get every dollar they earned. No one would then be squeezing dollars out of them through starvation wages, as, of course, some capitalists are now

doing. By such a course as this the workingmen could in a decade, get possession in a legitimate way of important industries all over the country. There would be risk of course; and in many instances, loss. And it is because of the risk the plan isn't popular. Many prefer to let some one else take the risk; and some there are who claim even then that capital isn't entitled to anything. Isn't it? Two men work for six years on salaries of $3,000 each. One man lives extravagantly and saves nothing. The other saves $1,000 a year. At the end of the six years the two friends find a business opening. They can't enter it without capital. The man who has saved the $6,000 furnishes the capital. That capital is entitled to some share in the profits. Labor shouldn't have seven-sevenths. In brief, I can conceive of no system of industry that can be carried on in the modern world without capital.

Again, it seems to me that there is a call for the people to turn attention somewhat—not entirely, of course—from the trusts and great corporations and concentrate it on things not so big—and more commonplace.

George K. Holmes, the chief of the division of production and distribution of the bureau of statistics of the Department of Agriculture, says that "our distributive system is burdensome, costly and unnecessarily elaborate," and that producer and consumer should get closer together. A committee appointed to investigate as to high cost of living has reported that 3,000 middlemen in New York could do satisfactorily the work that 13,000 are now doing.

It has been estimated that for every dollar which the consumer pays to a retailer, in the general average, for potatoes and other vegetables, fruit, poultry, and dairy products, the farmer receives 53 cents, the railroads 7 cents and the middleman 40 cents.

H. W. Wiley, chief chemist of the United States Department of Agriculture, who has a little farm of his own and who writes in the January Century Magazine on "Back to the Farm," says: "I do not believe the railroads of the country are eating up the farmer's profits. Only the other day I sent a hundred pounds of Indian corn meal from London county, Virginia, to Washington, D. C., for 38 cents; and the man who delivered this from the station to the house charged me fifty cents. If there was any extortion in this case it was not on the part of the railroad."

A recent writer in Leslie's Weekly says that in looking through a wholesale establishment not long ago he took up a lady's suit marked $6.75, and was surprised to learn that the suit would sell at retail for $15; and that a handsome suit marked $27.50 at wholesale would bring at retail $75.

It is true that a large percentage of persons who enter mercantile business fail; and yet such is the system that if a man gets a fair amount of patronage he builds up a fortune in a few years—so that in comparison of accumulation with the average man who has patronized him he is like the multi-millionaire compared with the man who has only a few thousand. A little shoe store started in South Berkeley some years ago by a man with no capital except a few hundred dollars, I have been told by a close friend of the man, netted him $6,000 in less than two years. Starting with almost nothing in Oakland about 17 years ago, a man in the confectionery business realized, in addition to a living, more than $225,000.

If by a system of co-operation the profits of a great mercantile house were to go to the people who work for it and patronize it instead of going into the pockets of one man or a half dozen men, it would be better far.

I am of the opinion that if we had the big industries and the manufactories, etc., so supervised that no extortion would be possible there, had to some extent municipal and government ownership, and then had some such co-operative plan of distribution as here indicated, we would get a long way on toward more equableness in living. And the people could have it if they were to get after it. It will be something like this—or it will be pure socialism.

I am not a Socialist. I am waiting to be informed, enlightened, directed, guided, led. Profound students of the Socialistic state tells us that its vagueness is not an accident, that it is because no theory of such a state can be worked out that will be satisfactory. And economic socialism has yet to show for itself that it is workable.

This old world has never been any easy place to get along in. God, and not man always—as some agitators would have us believe—made it toilsome. I would if I could give to every family an automobile, silk stockings, and a flying machine. The toils and hardships and struggles of people everywhere to get on in the world often make me sorrowful. At the best, for the average man, the way is a hard one. I wish that every wage earner had a higher wage, and that the way for all was easier.

But our fathers struggled and toiled. Back there in the East and in the Middle West, where God had planted the giant trees of the great forest, our fathers and mothers did not take their stand and denounce the trees and the wilderness. God might have made it easier for them to establish homes in those wildernesses; but he hadn't in his wisdom done so; and therefore, slowly and toilsomely they moved along the pathway of the years, and inch by inch, minute by minute, built homes for time and carved characters for eternity.

Man should be as tender-hearted as God is, but no more so. Every evil and wrong that can be corrected should be corrected at the earliest time possible. But the impossible should never be attempted; and in all that we do or attempt to do, we should not forget that we live under laws and in conditions which have been framed by an infinite wisdom and power, and which we cannot alter if we would.

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## PROPORTIONATE BENEVOLENCE.

The Committee of Proportionate Benevolence sent to the churches its suggested apportionment for 1912 early in December, asking that each church should take action on the same, if possible, at its annual meeting and report the result to the Secretary, Rev. L. D. Rathbone.

It is assumed that in a majority of the churches there has been either a formal adoption of the schedule or a tacit understanding that the church will undertake to raise the amounts suggested. It would be a great help to our secretaries, however, if notice of such action were sent to the committee, so that there might be a reasonable knowledge of what contributions are to be expected for the year. It is further assumed that if there are no formal protests, the churches are not objecting to the schedule, and will try to raise the full amount suggested. So far the results of the apportionment plan have been gratifying, and we believe most of the churches are making an honest effort to reach the mark set before them.

Arrangements are being made with "The Pacific" for the publication, in the near future, of the results of the plan for 1911. The schedule will show the amounts apportioned by each society and the amounts received, so that each church can tell at a glance whether the full amount was secured or not. We believe this will give wider circulation to the results of last year than merely sending the tabulated schedule to each pastor, though later his will be done for convenience and for future reference.

Brethren of the churches, this is a most important work and it is our work. May we not have, not only the co-operation of all pastors, but of all the membership of our churches?

Please send your communications to the Secretary, Rev. L. D. Rathbone, Mechanics Bldg., 948 Market St., San Francisco.

In behalf of the Committee on Proportionate Benevolence,

B. ST. JOHN, Chairman.

### THE VOICEFUL NORTH WIND.

**W. W. Lovejoy.**

(On the beach, near Cliff House; a phenomenally brilliant day; Farallones in sight; strong North wind.)

Is there a land the sun doth greet
With skies so clear, with air so sweet!
The greens and browns on yonder hills,
The sea's parterres—what gardener tills?
What game do racing billows play
In tireless sport the livelong day!

Aeonian music, creative Word;
Earth's symphony, through ages heard—
Today's brief hours the ancient score,
In tone and color chant once more;
And human hearts the glad refrain,
Their birthright song, sing o'er again.

O Days to come, O Years untold,
If skies be dark and hearts grow cold,
And transports like to these be few,—
Earth's heart of joy we know for true;
She sees her task, she sights her goal
And thither tides and seasons roll.

Bright skies, green slopes, O voiceful breeze!
And world-wide music of the seas,
Our mutual kinship ye declare;
Again we're young to do and dare;
Creation's hymn of praise we voice;
Ourselves forget, with all rejoice.

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### THE ULTIMATE AIM.

**G. L. Tufts, Superintendent of Lord's Day Alliance.**

Is it the ultimate end of the wave of enthusiasm now sweeping the country, in the Men and Religion Movement, to lead men to the Christ? To bridge the chasm which all admit exists between multitudes of men and the Church? If so, we modestly submit that the Church of Christ must seek to solve the problems of the masses, to right their wrongs, to cry aloud, as did the prophets of old against injustice and oppression, and go out into the highways and hedges of earth in the spirit of the Master and war against the reign of Greed and the rule of Mammon, which are robbing the masses of their natural, God-given rights.

A prominent officer of a labor council representing 40,000 men, writes me under recent date: "This Council permits fraternal delegates from the various ministerial organizations. They are accorded voice on every subject that comes before our body. We have invited them with result that in the past Rev. Chas. R. Brown was considered one of the most valuable and valued assets to the labor movement of Alameda county. Had other "gentlemen of the cloth" proven as consistent as Brother Brown, organized labor would have long ago leaned more noticeably toward the mother of all social organizations. Your work on behalf of one day of rest is a noble one, and be assured that in so far as lays within the power of this Council it will assist. We have done more already than you will ever know to this end. . . . I appreciate the results you have attained for the cause of the masses."

The policy of the Lord's Day Alliance which has inaugurated the movement for a Sunday rest law is not to send out a half-dozen "experts" to arouse the churches to action, but to raise up a thousand experts among the pastors of the state who are ordained of God to be experts in securing the rights of men. If the "gentlemen of the cloth" deem it worth their while to cause the multiplied thousands of California citizens associated with organized labor to "lean more noticeably toward the mother of all social organizations," the Church founded by the Carpenter of Nazareth, now is their opportunity to demonstrate to these wearied toilers that the Church is their best friend. Then empty pews will be filled with the masses as in former days they crowded to the Christ, who denounced their oppressors. As the pastors hold the key to the pulpit, and through it to God's people, the responsibility is theirs to decide whether the Church shall take the lead and receive the credit in the minds of the masses for securing their Sabbath of rest. The State Central Committee of the Lord's Day Alliance are looking to the pastors to swing their churches into line of battle and to help win a glorious victory for "men and religion."

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### LAYMEN'S MISSIONARY MOVEMENT.

Nothing in the history of the modern church has been and is more significant than the uprising of the laymen in behalf of the missionary work of the church. In an appeal recently sent out on behalf of the General Committee of the Movement the fact is brought out that only about one-third of the people in Canada and in the United States are members of the Christian Church. The appeal goes on to give the following admirable program:

"1 A missionary committee in every church to work with the pastor in enlisting the entire membership.

"2. A period of intensive missionary information and education in each church once a year, continuing through at least two or three weeks, preparatory to an every-member canvass for missions. This should be in addition to general missionary education throughout the year.

"3. The adoption of the weekly basis for missionary offerings—instead of an annual or occasional collection—with a simple and effective collecting device such as the Duplex envelope.

4. An organized and complete personal canvass of every member of the church and congregation once each year by groups of two men each, after proper preparation for their work."

Wherever this plan has been adopted and worked it has met with remarkable success. The appeal makes the following recommendation to all the committees:

1. The holding of an interdenominational meeting of men at stated times for a brief, strong, timely missionary address, followed by a period of intercession.

2. The holding of a large annual men's missionary supper, with one or two of the strongest missionary speakers obtainable, when reports of progress can be made and plans for future work may be approved, and a committee appointed for the coming year.

We feel sure that these suggestions will meet with a hearty response from the pastors and missionary committees. Every agency of the church should co-operate with the Laymen's Missionary Movement. It is a response to the Spirit of God. It means a deeper religious life for the whole church. The church cannot afford to do less than its highest best in meeting this great impulse. The plan has not been given a full trial yet.

## NOTES AND PERSONALS.

Mrs. E. J. Singer is in a sanitarium in San Francisco. The love of many hearts follows her there.

The Rev. R. S. Nickerson of Sebastopol went last week to Adin to assist Mr. Munson, who is pastor there, in evangelistic services for two weeks.

The Rev. Robert Whitaker of Los Gatos will speak on "The New Evangelism" in the Pacific Theological Seminary next Friday.

The Rev. and Mrs. E. L. Walz of Green Street church, San Francisco are taking a brief rest at Cloverdale. Such workers well earn these periods of rest.

"A Year With the Flathead Indians" will be the subject of a paper by Dr. Cull next Monday at the meeting of the ministers of San Francisco and vicinity.

In a letter to the editor the Rev. Harold Hartshorn of Los Angeles says concerning the installation at Long Beach: "Mr. Booth made his statement orally, and it was simply splendid—so manly and strong."

The Chinese Mission of the First Congregational Church of Oakland reported an average attendance at school of 17 pupils during 1911. Twenty was the Sunday-school attendance. For the work there was expended in 1911 the sum of $782.35.

The trouble the Oakland policemen are having with the Industrial Workers of the World suggests the timeliness of some things said about the organization in the article in The Pacific this week, entitled "Some Thoughts on Present-Day Movements and Problems."

Arrangements are being made by Robert Whitaker for a Spiritual Spring-time Conference at Los Gatos the last week in March. Afternoon Bible studies and evening services along the line of the new evangelism will be held. Dr. Aked, William Rader, Professors Buckham and Castor and Guy of Berkeley are expected to be among the speakers.

The Earle Lectures, Pacific Theological Seminary, will be given this year by Bliss Perry of Harvard University, formerly editor of The Atlantic Monthly. Topics and dates are: April 9th, "Race, Nation and Book"; April 11th, "The American Mind"; April 12th, "American Idealism"; April 16th, "Romance and Reaction"; April 18th, "Humor and Satire"; April 19th, "Individualism and Fellowship."

The Pacific expects to have several more articles by the Rev. Joseph Rowell—reminiscences, under the caption of "More Ancient History." One intended for this week was received too late for publication. Mr. Rowell has had a remarkably interesting and useful career, and what he has to say will have wide welcome. On the occasion of his 90th birthday anniversary the Revs. Chas. R. Brown and George C. Adams suggested that he prepare for The Pacific a series of articles along the line of things related by him that day. If Mr. Rowell should see the way clear to cover in his writings the early years of his life in San Francisco, many would read those articles with great interest.

The Rev. Walter Frear spoke, at the Monday meeting of the ministers, of the State Home for Feeble Minded, in Sonoma county, as one of the most beneficent institutions. It is a real home for the inmates. All about it is in the spirit of home love and kindness. There is no institution, he said that meets a greater need or renders a better social service. Mr. Frear spoke about 40 minutes and all in attendance felt that the time was far too short for a story so interesting about a work so beneficent, and withal so admirably conducted. There are 900 inmates. Though the home is for feeble-minded children, some of the children are 70 years old.

The Rev. W. Aubrey Wilson has resigned from the pastorate at Bay Point. Since he went to that work last September there has been a large increase in the attendance at services. Much regret is expressed at Mr. Wilson's departure; but it seemed best to him as well as to the home missionary superintendent that some one be secured for Bay Point who could speak in Swedish as well as in English. When he presented his resignation Mr. Wilson paid deserved compliment to the members and other workers. The Martinez Standard says concerning the service the last Sunday: "A large congregation gathered to hear the eloquent pulpit orator. He has done much good work in Bay Point, and his departure is regretted." Mr. Wilson is living now at 3519 Custer street, Oakland. He is available for pulpit supply for such length of time as churches may desire.

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## LONG BEACH REVIVES INSTALLATION IN SOUTHERN CALIFORNIA.

The installation of the Rev. Henry Kendall Booth over the Congregational church of Long Beach, on February 26th, was notable for several reasons. As a specimen of a rare denominational exotic, indigenous to New England and flourished most exuberantly amid those more conservative and stable conditions, the "installation" has become such a horticultural curiosity upon Southern California ground that a more than goodly number of eager clerical spectators were on hand to observe the phenomenon, with a possible view of trasnplanting it to the soils of their various parishes.

It was notable, again, as the final and felicitous act in the little drama which has been quietly unfolding itself in Long Beach, involving the fortunes and destinies of the erstwhile First and erstwhile Plymouth Congregational churches, now indissolubly united into the Congregational Church of Long Beach. As the culmination of a two-years' process of gradual amalgamation, from the time when the commonwealth of California pronounced the "twain to be one flesh," to the real, vital union, which is mystical, spiritual and "in the bonds of peace," the installation service of the wise and unflinching leader who has brought the hoped-for issue to pass was most appropriate and satisfactory.

It was notable, also, from the standpoint of pure sentiment, that in the moderator, Rev. Warren F. Day, D. D., was the boyhood friend and patsor of the candidate for installation honors. Thus the service partook of the nature of affectionate admonition and tender congratulation, from the one to the other, with the council as a delighted and approving company of friends.

Most notable of all, however, was the masterly statement of belief set forth by Mr. Booth. As a cogent, comprehensive and crystalline expression of doctrine, it evoked unstinted praise. In temper it was very broad, yet thoroughly constructive. It was Christocentric from start to finish. Into the debatable region of metaphysics and pure

speculative theology Mr. Booth did not enter. But he laid great stress upon the central and cohesive facts of religion, such as the divinity of Christ, the fatherhood of God, the sinfulness of men, the power of the cross, the function of the Holy Spirit, the scope of Christian service, the self-evidencing value of the Scriptures, and the continuing life of the individual soul. It was a remarkable presentation, given without notes, and unambiguous and incisive at all save one point. On the question of the atonement there was some feeling that Mr. Booth's position had not been made clear and satisfying to heart as well as to head. Repudiating many of the opinions of theologians on this point, as proving inadequate and antiquated, it became evident that if Mr. Booth showed reluctance in articulating a theory of his own, and some vagueness in the theory when articulated, it was due altogether to his convictions that human language is impotent to interpret the insoluble mystery which forever surrounds the hill of Calvary. As such, his attitude proved acceptable to the council.

Twenty-eight churches were present by pastor or delegate or both. After the examination of the candidate at the afternoon session, and a unanimous and hearty approval of his religious statement, the council partook of a sumptuous repast, spread by the ladies, and then, in the presence of a congregation which crowded the edifice, proceeded in the evening session to the public services of installation. The sermon was preached by Rev. William H. Day, D. D., of the First Church, Los Angeles, and was an eloquent exhortation to catholicity in belief and in practice, from the word of Paul, "I am become all things to all men, that I may by all means save some." I Cor. 9:22. The prayer of installation was offered by Rev. Albert P. Davis, of Pomona, and, as was most fitting, the charge to the pastor was given by Rev. Warren F. Day. Rev. James M. Campbell of Sierra Madre presented the right hand of fellowship, and the service was brought to a ringing climax by Rev. D. F. Fox, D. D., of Pasadena, who vigorously drove home pungent and witty shafts of wisdom in his charge to the people. SHELTON BISSELL.

### THE CULMINATION OF THE MEN AND RELIGION FORWARD MOVEMENT.

It was intended that a final culminating conservation event was to be held in Washington, D. C., and temporary notices were sent out to that effect. It was afterwards discovered that such a congress could not be held in Washington, and it was therefore changed to be held in New York in the Carnegie Hall, April 19 to 24. The Men and Religion Forward Movement has been a survey of the field. It is expected that this final culminative congress will prepare and send out to the churches a series of records concerning a permanent plan of work such as the churches may be able to use for the spread of the Kingdom of God among boys and men. It is expected that President Taft and other public men will be present to give prestige and power to this great continental conservation congress.

"What makes you think the baby is going to be a great politician?" asked the young mother, anxiously.

"I'll tell you," answered the young father confidently; he can say more things that sound well and mean nothing at all than any kid I ever saw."—Cleveland Plain Dealer.

What we are is worth more as a business asset than what we have.

# Among the Churches.

### CALIFORNIA.

**San Francisco, First.**—Four persons were welcomed into fellowship last Sunday.

**San Francisco, Park.**—Eight persons were received to membership Sunday on confession.

**Berkeley, First.**—Five persons entered into the fellowship of the church last Sunday.

**Redwood.**—The church regrets the decision of the Rev. B. M. Palmer of Oakland not to take the pastorate.

**San Francisco, Bethany.**—A weekly bulletin is being published. Four new members were given welcome Sunday, 3 coming on confession.

**Oakland, Olivet.**—The Rev. B. Gould of Fresno has been given a call to the pastorate here. Four new members received at last communion. Outlook very encouraging.

**Oakland, Market Street.**—The building is well along toward completion. Unless further aid is secured it will not be possible to finish the basement at present. This will restrict the work and usefulness of the church.

**Campbell.**—Fifteen hundred dollars have been subscribed toward a parsonage. It is thought $2,500 can be secured. Mr. Atkinson, the pastor, has been resting and recuperating the past week at the home of his mother at Capitola. Dr. Tenney filled his pulpit Sunday.

**Soquel.**—The church at Soquel is on the up-grade and looks forward to a very successful work in the future. The Rev. C. T. Godsman, the new pastor, is doing well as a leader and shepherd. Eleven joined the church last Sunday, seven of them on confession.

**La Jolla.**—Lenten readings from W. N. Clarke's "The Ideal of Jesus," are given each Friday morning at 10:30 by Shelton Bissell. Topics: The Ideal and the Method, Righteousness, The Two-fold Law of Love, Deliverance from Evil, Liberty, The Church, Society.

**Manhattan Beach.**—The church at Manhattan Beach has invited Rev. W. P. Hardy of Redondo Beach to become their pastor, uniting the church with Redondo Beach. Mr. Hardy had supplied this church several years ago but was unable to carry the work of the two fields on account of poor health and hopes to be able to carry the heavy work now.

### THE CHINESE MISSIONS IN SAN FRANCISCO.

The Chinese Missions in San Francisco are following the Gipsy Smith meetings and the "Men and Religion Campaign" by a week of special evangelist services. Meetings are appointed for the afternoons at 2 o'clock and for the evenings at 8. Both the meetings for Sunday were held in the spacious auditorium of the M. E. Mission House, Stockton and Washington Sts. The room is not yet finished within, but it was comfortable and the acoustic properties seemed to be fine. In the afternoon fully 250 were present. The gospel hook was baited with excellent music by a band of Chinese young men, thirty-five strong.

Also by cornet solos as fine as I ever heard. It must be admitted that at least fifty of our 250 got the bait and slipped the hook, for as soon as the band retired and the sermon began they ran out pell mell. But the two hundred that stayed made a very inspiring audience.

In the evening fully 550 must have been present, for there were 500 chairs, and fully fifty were in the gallery or standing near the door. The baits were still in use, but the band remained with us, and the whole audience listened intently to a noble sermon by Bishop Hughes, most admirably interpreted by the Methodist pastor at San Jose. So much life was put into the interpretation that Bishop Hughes said to me after the service, "I didn't know that I had been, or could be, so eloquent!"

This is necessarily written too soon to report for subsequent meetings, or to adventure any estimate as to probable results. But we are moving on under the leadership of Jesus, and we believe that our labor will not be in vain.

W. C. P.

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## THE NEW CHURCH BUILDING AT ONTARIO.

We have pleasure in giving to the readers of The Pacific this week a picture and a description of the building which is now being erected by Bethel Congregational Church of Ontario, where the Rev. Dr. J. F. Loba is pastor. The cost of the structure will be $40,000.

The style of the architecture is an English type of early Gothic executed in frame veneered with split rocks with stone trimmings.

The building will be 80x100 feet with a general arrangement of main auditorium and Sunday-school, being so situated that they can be made one large auditorium by opening the sliding doors between.

The church auditorium is 50x50 feet and has a seating capacity of 350; including gallery and Sunday-school room 750. The large tower which graces the corner of the building forms the main vestibule and entrance for the church. The other entrances and vestibules are on the Euclid avenue side and F street side.

The Sunday-school has accommodations for 400 pupils with an abundance of class rooms. Back of this and having a separate entrance is the Primary Department having four rooms and auditorium 28x24 feet.

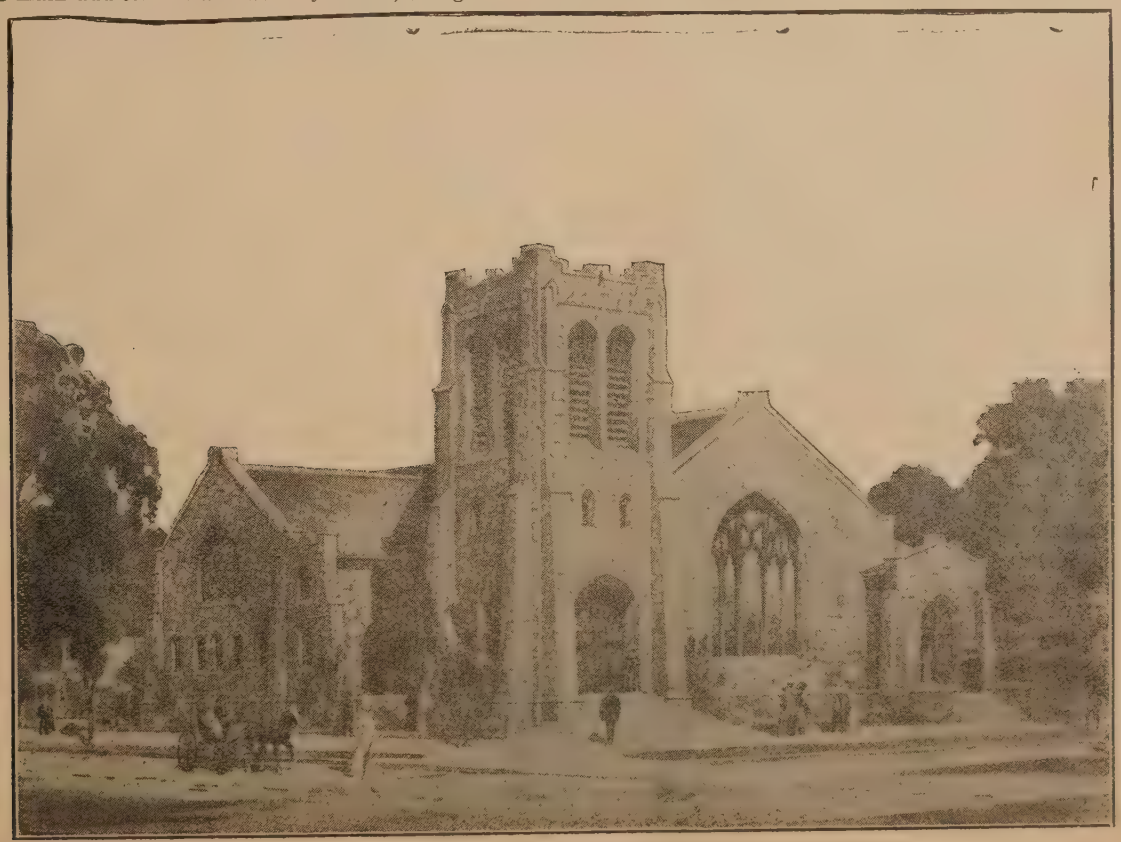
The ladies' parlors are entered from the F street side. They are 17x31 feet in size, with large fireplace at one end. It is so arranged that in case of an overflow the accordian doors between ladies' parlors and Sunday-school may be thrown open, thus adding considerably to the capacity of the Sunday-school.

The ceiling of the church auditorium is to be timbered, with rafters and trusses showing. This will give a beautiful effect in decorating the interior, besides being in keeping with this style of architecture.

The pastor's study is directly back of the pulpit and is entered from the Euclid avenue side.

That portion of the building under the ladies' parlor, Sunday-school and primary, is excavated giving ample accommodations for large banquet hall and kitchen and modern heating and ventilating plant.

The second floor, besides the gallery and class rooms, has large club quarters for both young ladies and young men. The second floor of the tower provides a spacious committee room.



In an article concerning this new edifice the Ontario local paper says: "It will be a church that Ontario people may well feel proud of, as it represents the growing religious and social needs of a rapidly developing neighborhood."

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**AN EXCHANGE AT GRASS VALLEY AND NEVADA CITY.**

Sunday evening, February 25, there was an exchange of preachers and choirs in the Congregational churches at Grass Valley and Nevada City.

The Nevada City local paper's comment was:

"The people of the Congregational church of this city were delighted with the visit of Rev. Ben F. Sargent and his choir on Sunday evening. The discourse of the reverend gentleman was not only instructive but exceedingly interesting through its entirety. The singing of the choir was superb. Each rendition was masterly given and the intelligent audience listened with rapt attention from the beginning to the end. Such exchanges by the two churches more frequently would be conducive to continued good fellowship."

The Grass Valley Morning Herald says: "In anticipation of an excellent address by Rev. J. Sims and fine music by the choir of the Rev. Sims' church at Nevada City, the Congregational church in this city was crowded Sunday evening. Not only was the main auditorium of the church filled but the parlors were also thrown open and they were filled to a good extent. And those present were not disappointed either, in the quality of the exercises.

"Mr. Sims divided his talk equally between Washington and Lincoln, and handled his subject in a very entertaining way. The emphasis of his address was laid upon the Christian character of these two illustrious Americans, and he left no doubt as to their religious convictions. The music by the choir was a feature of the evening and was greatly enjoyed."

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**INLAND EMPIRE NOTES.**

**By Iorwerth.**

**Spokane.**—Fred B. Smith was at Spokane last Monday and Tuesday. He spoke to a large delegation of ministers on Tuesday morning in the Y. M. C. A. hall. It was primarily in the interest of the Men and Religion Forward Movement. There was a banquet given at noon of the same day by the Chamber of Commerce. About 500 men sat at the tables. Mr. Smith's talk at the close was a straight and earnest one to business and professional men as to their obligation to God and the church. It was one of the best addresses the writer ever heard, and made a deep impression. All his addresses were such as to arouse professed Christian men to greater activity in the Master's service and make all feel their indebtedness to the churches. They also prepared the way for the Eight-Day Convention to take place at Spokane next week. It promises to be a great event and a time of refreshing from the Lord. No less than half a dozen experts are to be present to give addresses on Missions, Social Work, Evangelism and work among the boys, etc. Some of them have conducted services at Walla Walla this week. A large delegation from adjacent towns is expected to attend the Spokane convention.

**Pilgrim, Spokane.**—The second service of this church like the Westminster church, is a vesper service at 5 o'clock, and is proving popular and effective. The pastor, Rev. G. B. Wilder, is preaching in the Lidgerwood church in the evening.

**Extension Society Work.**—The Spokane Extension Society, Rev. D. E. Wilson superintendent, has taken charge of a new mission at Passedena, a fruit district near Spokane.

**Elk.**—Rev. H. L. Prescott has closed his labors with this church and is now living at Spokane, but is seeking another field of labor.

**Lamont.**—Rev. T. D. Healy has been supplying the Lamont church, with the expectation of permanent settlement.

**Newport.**—Matters have been adjusted between the disaffected members and the Rev. F. E. Whitham. Five members withdrew and united with the Methodist church, and 35 new members were added to the church last week.

**Whitman College.**—The people of Walla Walla are rallying to the support of Whitman College, perhaps as never before. It looks probable now that they will provide for the $200,000 indebtedness that hangs over the institution and seriously retards its progress. If this is done the question of permanent location of the college in Walla Walla will doubtless be settled forever. Other cities have been bidding for Whitman College for 20 years and the apparent apathy of the people of Walla Walla have made the inducements offered a temptation. The Garden City is the place for the college and it is the privilege of its citizens to make removal an impossibility, and we believe they will.

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Booker Washington is responsible for the statement that the Negroes gave last year over $1,000,000 for Negro education. There are 150,000 more Negroes farming now than there were 10 years ago. The Negro in the South is sticking to the farm. More than 24,000 acres of farming land have been added during the last 10 years. The Negro farmer raises 40 per cent of the cotton. The annual product raised last year on Negro farms has been estimated at $500,000,000. The property owned by Negroes in the South and on which they pay taxes is estimated at $600,000,000. The condition of the Negro is gradually improving. He is taking himself, his citizenship far more seriously and every phase of his life is on the upgrade. Socially, morally, politically and religiously he is improving. Such is the optimism of Booker T. Washington.

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Recently the supreme court greatly encouraged the liquor dealers by a decision which under the present law declares that liquor is a "commodity" and cannot be refused by the common carrier. The immediate effect of such a decision is to allow liquors to be shipped into "dry" territory. The final outcome will be to amend the interstate commerce law and bring it up to date. This interpretation of the present law by the supreme court does not touch the vital question. It only calls attention to the fact that a new law is necessary. It has hardly come to pass that the liquor oligarchy can absolutely tie the hands of the republic indefinitely. This temporary reaction will deepen the convictions of the people.

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Be sure that what you do is worth doing, and then see that it is well done.

# The Home.

Why is the world so thirsty,
So restless, ill at ease,
So careworn with its pleasures,
So difficult to please?
Because the truth it cannot see
That all fresh springs must come from Thee.

### WHAT YOU WILL BECOME.

You will realize the vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate toward that which you, secretly, most love. Into your hands will be placed the exact results of your own thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.—James Allen.

### STARTING THE DAY CHEERFULLY.

The battle should begin at home and often at the breakfast table. A keen but rather cynical man whom I know says he can count on the fingers of one hand the number of families in his city who meet at the breakfast table in cheerful, happy mood. He says he has made observations in many homes all over the country and has come to the conclusion that most people start the day at the breakfast table, in gloomy silence or fault-finding mood.

If what he says should chance to be true, then it may explain why so many with fretful faces board the street cars and the trains, why so many curt answers are given in the early morning, why so many even among high school boys and girls take up the work of the day as if it were an intolerable burden and life were a bore rather than with joy they are alive and able to do things.

If one starts the struggle for cheerfulness in the home it is easier everywhere else. For, strange as it may seem, so many are not at their best at home and there is no place where it is so hard to overcome the petty fault as in the midst of our own people who know us best. So one who means to win in the struggle for cheerfulness might better begin in the thick of the fight. If he conquers there his ultimate victory is sure.

Life is not all hardships, and good things have a strange way of coming to those who expect them. There is no excuse for the frown, the service rendered unwillingly, the countenance over which the cloud of gloom has settled.—Margaret Slatterly in "Just Over the Hill."

### OTHER PEOPLE'S FAILURE.

Someone who had an insight into human nature once said, "To treat men as if they were better than they are is the surest way to make them better." It would be an excellent thing for us all if we not only recognized this truth by the light of reason, but infused it into our daily practice. On the contrary, most of us appear to go upon the opposite principle. Whether it is that our minds dwell so much upon other people's failings that they are magnified in our view, or whether we fancy that they need a deeper conviction of the enormity of their misdoings to lead them to better things, certain it is that, so far from generally treating men as if they were better than they are, we usually treat them as if they were a little worse. And it is just because we do this so constantly and so unconsciously that we need special watch and care against it.

### THE LAND OF BEGINNING AGAIN.

I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never put on again.

I wish we could come on it all unaware,
Like the hunter who finds a lost trail;
And I wish that the one whom our blindness had done
The greatest injustice of all
Could be at the gates, like an old friend that waits
For the comrade he's gladdest to hail.

We would find all the things we intended to do
But forgot and remembered—too late,
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

It wouldn't be possible not to be kind
In the Land of Beginning Again;
And the ones we misjudged and the ones whom we grudged
Their moments of victory here,
Would find in the grasp of our loving handclasp
More than penitent lips could explain.

For what had been hardest we'd know had been best,
And what had seemed loss would be gain;
For there isn't a thing that will not take wing
When we've faced it and laughed it away:
And I think that the laughter is most what we're after
In the Land of Beginning Again!

So I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never put on again.

—Louise Fletcher Tarkington.

### THOUGHTS ON TACT.

Nothing goes further in smoothing one's pathway than the quality of tact in the disposition. It may be an overstatement to say that lack of tact explains as many failures in life as any other missing essential, but it is sure that lack of tact explains most of the heart-burnings, ruffled feelings, chagrin, embarrassment and fancied slights.

Tact covers a multitude of virtues. It is nothing else than kindness, forbearance, unselfishness and thoughtfulness for others comprehended in the little word of four letters—tact.

Talent will carry a man a long distance, but tact will carry him a step farther. He who has great talent and little tact will be rated at less than he is, but he who has great tact and little talent will be accorded a place of honor. With some, tact is a birthright; with others, it is acquired by hard work and in the face of many failures. Like all other gifts of nature, it does not fall into the lap, but it may be had by purpose and effort. A few brief rules may be in place to help the tactless to be tactful.

1. Cultivate a kindly feeling for every one; you will be apt to speak harshly or injuriously of those of whom you have unpleasant thoughts. "Out of the abundance of the heart the mouth speaketh." While kindly feelings may not always make a man say and do the right thing at the right time, they will start him on the road that leads to appropriate speech and behavior and go far to popularize him with others.

2. Keep sweet-tempered. Hold yourself in check. If you allow yourself to get nervously wrought up over little annoyances or irritated at the actions or remarks of others, you will be sure to do and say that which will be out of place and cause you many regrets. Words shot from the bow-string of a tense spirit fly swiftly and may pierce deeply. When you are talking with an angry person, use self-control and remember that "a soft answer turneth away wrath."

3. When in conversation, be careful not to speak too freely about mutual acquaintances; talk rather about things and events. If an occasion should call for personal remark, hold those who are absent, so far as truth permits, in good repute, and recall only that which is pleasant. Let no unkind criticism mar your references.

4. Cultivate self-reliance. A constant fear of awkwardness is almost certain to make a person awkward. Self-consciousness and timidity are largely to blame for uncouth behavior and untactful comments. People who are ill at ease in the society of others try to cover up their embarrassment by the appearance of the confidence and readiness. Thus they are led to talk at random and say things that either expose their ignorance or have a personal significance that they never intended.

5. Never treat with contempt nor sneer at the religious convictions of others. You have the privilege of going to God in prayer and asking him to enlighten those who are in ignorance, and you have the right to exert an earnest and dignified influence over them for good; but there is no law in heaven or on the earth that permits you to deride another's faith, or laugh at that which he considers sacred. A sincere person is always entitled to respect.

6. Do not be sensitive to slights. Ninety-nine out of a hundred neglects were never intended. Perhaps you were not recognized on the street because the mind of the passerby was preoccupied. It may have been that your remark or question was disregarded because it was not heard or was forgotten in the consideration of some other subject. It is possible that your letter was unanswered because it was mislaid. "Love thinketh no evil." It is better to let apparent slights pass. To feel greatly hurt by them is to acknowledge weakness of character, and to show that they left a sting is to give others the advantage over you.

7. Never joke at another person's misfortune nor laugh at his ignorance. To create a smile at his ignorance. To create a smile at the expense of another man's feelings is not only untactful, but shows ill-breeding and is cruel. It often forfeits friendship, and is sure to react upon one's self. "Be ye kindly affectioned one to another with brotherly love, in honor preferring one another."

8. Be careful not to talk about yourself, except to answer to inquiries or among your most intimate friends; and avoid harping on your daily employment, except in the company of those who are in the same or in an allied occupation. Continual reference to one's self shows conceit, and "talking shop" indicates narrowness of vision.

9. In talking with others do not usurp all the conversation. Learn the art of listening with attention and interest. Be considerate. Show sympathy with the sorrowing and burdened, and rejoice with those who are happy. If others are uninteresting in their conversation, school yourself in the art of patience; if they tell old jokes, show appreciation and laugh with them. If you would have people considerate of you, you must in like manner be considerate of them.

10. Be patient with the young, attentive to the aged, kind to those whom you esteem your inferiors, and courteous to all men.

11. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and pursue it."—Ex.

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# Our Young People

### THE BUGGIES SADIE BOUGHT.

"Those baby buggies you may pack and send to the second-hand man," said Mr. Spencer. "Every one buys go-carts now-a-days, and these are so hopelessly old-fashioned that we never could expect to sell them. If we get a dollar a piece I shall be glad to get rid of them."

"Oh, Uncle Frank, would you sell me one for a dollar?" asked an eager voice.

"What in the world do you want with a baby buggy, Sadie, and a green plush lined one at that?" laughed Mr. Spencer. "It's entirely too big for your dolls, even if you took the whole family out at once."

But Sadie was in earnest. She had come for a drive with her uncle to the little town where he had bought out a store and was making plans to dispose of the goods, and as soon as she saw the baby buggies a brilliant thought popped into her head. "I want to take Mrs. Adler's baby out riding in it," she said. "You know, Uncle Frank, they live in that big tenement house back of us, and the children have no place at all to play, except right on the pavement, but if you will sell me the buggy, I can take the baby out in it every day."

"That is a fine plan," said Mr. Spencer, "but are you sure your mamma will like it?"

"Indeed she will," said Sadie. "She told me the next time she went down town she would see the doctor about that poor baby, but all it needed, she thought, was just

fresh air, so I know she would be willing to have me do something. I've got my dollar right here, uncle," and she took a shining coin out of a little bead purse that dangled from her belt.

"How many girls could you find to help you wheel the carriage, or is there only one poor baby, in the tenement house?" asked Uncle Frank, gravely.

"There's just lots and lots of them," said Sadie sadly, "but they couldn't all use one buggy. I know of a dozen girls who would be glad to help, and the babies can take turns, even if they can't all go at once."

"I'll sell you the whole lot for one dollar," said Mr. Spencer, taking the money, and you and your little friends can have a regular parade every fine day. How will that do?"

"Really and truly," cried Sadie, jumping down from her perch to count the buggies. "Ten!" she exclaimed, breathlessly. "Thank you ever and ever so much."

Strangers who walk through the beautiful, shady avenue are apt to turn and look at the old-fashioned baby buggies pushed by little girls in pretty white dresses. The laughing babies are clean and sweet, but their clothes are often old and patched, so visitors in the town cannot understand the meaning of the gay little procession. Once in awhile a lady stops the big policeman on that beat and hears this explanation:

"Yes, ma'am," the blue-coated policeman says with a smile, "the little girls live on this avenue, but the babies don't. They come from the big tenement houses you can see over the tops of the trees. Every year there used to be lots of little funerals from that place, but there hasn't been one this summer. The mothers put the babies in the buggies, and the children keep them out under the trees hours at a time. And lots of folks are taking an interest in the babies since they seen how pale they were at first. One lady buys fresh milk every day and keeps it on ice for them, and another shows the mothers how to bathe them, and somebody else sees about the clean clothes, and this whole neighborhood takes a hand."

"That was the best bargain I ever made," said Mr. Spencer, watching the procession pass under the drooping elm trees. "That dollar has been too precious to spend, so I'll give it back to you, dear, for a keepsake."

"It was my best bargain, too," said Sadie, tucking the robe about the dimpled feet of her charge. "I never get tired of pushing my buggy any more, since Dr. Parks says we are keeping the babies alive and well. Don't you think it worth a great deal to hear that, uncle?"

"Indeed it is, and you girls deserve every word of it," said Mr. Spencer, heartily. "When these old-fashioned buggues wear out, I will see that you have dear little go-carts for your charges, but I don't believe the babies will ever know the difference.

"There never will be any nicer ones than these green plush ones," said Sadie, decidedly. "Yes, Patsy, I'll catch up with the others in a minute. Good-by, Uncle Frank," and she joined the merry little girls farther up the avenue.—Hilda Richmond in Christian Intelligencer.

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## PATTY.

Patty sat upon a chicken-coop in the backyard, watching the little ducks and chickens eat their dinner of yellow meal.

"Chickens and ducks have a better time than little girls," she said to herself. "They do not have to wipe dishes, or go to school, or take care of their baby brothers."

"Patty," called her mother, "come in and rock your little brother."

Patty put her fingers in her ears and sat still.

"I don't hear her," said the naughty girl. "I am lame in my ears."

After a while Patty went in to eat her dinner.

"Why did you not answer me when I called you?" asked her mother.

"My ears were all crippled, and they didn't hear you," answered little Patty.

The next day, while Patty was out in the big swing in the back yard, her cousin Katie came and asked her mother if Patty might go with her to the beach.

"Patty," called her mother. There was no reply. Patty's mother called her again; then she looked out in the back yard and saw Patty sitting in the swing with a finger in each ear.

"No; Patty cannot go with you," said her mother, with a sigh.

Soon Patty came in. "Did you hear me call you a little while ago?" asked her mother.

"My ears are dreadful lame this morning," said Patty. "I guess they couldn't hear you."

"I am sorry," said her mother, "for Cousin Kate came to take you to the beach. They are going to have ice cream and cake to eat, and after luncheon they are going to play games."

Patty covered her face with her apron and cried bitterly, while her mother told her how wrong it was for her to disobey and not answer when she was called.

"I just got to thinking how much better times the ducks and chickens have than little girls," said Patty, "and it made me feel like being naughty. The chickens and ducks do not have to go to school."

"No," said her mother; "they do not have to go to school; but think how much pleasure you get from reading your books, and from writing letters to your grandmother, and from reading those she writes to you. Would you give up pleasures like those to stay in the chicken-yard all day? Would you rather be a duck or a chicken than a little girl?"

"No, I wouldn't," said Patty, drying her eyes. "I am glad I am not a little duck, and I am going to be a better little girl after this."

"Now," said her mother, "if we hurry, I think we may be in time, after all."

"Oh!" said Patty, "how thankful I am that I am a little girl!"—Ex.

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## ONLY SECOND, AFTER ALL.

"Who was the first man?" asked a teacher of her class.

"George Washington," a little boy shouted promptly.

"How do you make out that George Washington was the first man?" said the teacher, smiling indulgently.

"Because," said the little boy, "he was first in war, first in peace, and first in the hearts of his countrymen."

But at this point a larger boy held up his hand.

"Well," said the teacher to him, "who do you think was the first man?"

"I don't know what his name was," said the large boy, "but I know it wasn't George Washington, ma'am, because the history book says George Washington married a widow, so, of course, there must have been a man ahead of him."

### MUSIC AS A PREVENTIVE.

Marcel Senibat, a noted French socialist, advocates music as a preventive of crime, through its influence on character during the formative period.

"I firmly believe," says Senibat, "that instruction in art and music particularly would turn many young persons, especially those of the laboring classes, from the way that often leads to the saloon and prison. The alternative of virtue or vice is presented at a certain stage before each of us. Temptation to crime is chiefly through the desire to possess the means of pleasing the opposite sex. The cultivation of music, or other arts, will produce legitimate opportunities for the healthful association of young men and women, and will afford the needed relief from daily toil and give it a zest which is now often lacking."

There is much to be said in favor of this contention. Large numbers of young people go astray because they have not the right kind of diversions after hours of labor. A piano in a boarding house often constitutes a social shrine around which are gathered young and old at the close of a hard day's labor. A violin or mandolin, or better still, both of these in a student's room will be sufficient to make that room a rendezvous in which many a pleasant social hour is spent. There is not only music in a piano or mandolin, but often salvation as well for the girl or boy who finds delight in them.—Onward.

### THE POWER OF PEACE.

**B. Dudley Snudden.**

He came to rule the world with peace.
To shape the empires to his way.
To bid perfidious evils cease,
Earth's millions hold beneath his sway.

Too long and loud our heathen boast.
The human wreckage lines the years,
The fruits of all our yesterdays—
Our triumphs seen through mists of tears.

Give all our war-gear to decay,
Let all unholy boastings cease,
The Son of Man is Prince of Peace.
Purge hearts of all idolatries,


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